1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

829 609 "Wayne acted; he was a true warrior and a brave man; "he was equal to any of the chiefs that we have, equal "to any that we ever had."

Thus, the Indians, while they deeply resent the wrongs and injuries which they have suffered, yet pay due homage to worth, bravery and military skill, even in an enemy. Strong as their feelings are, they do not extinguish their sense of justice, and they are still generously disposed to allow that there are great and good individuals among a race of men, who, they believe, have doomed them to utter destruction.

CHAPTER XXIV.

FOOD AND COOKERY.

262 THE principal food of the Indians consists of the game which they take or kill in the woods, the fish out of the waters, and the maize, potatoes, beans, pumpkins, [241] squashes, cucumbers, melons, and occasionally cabbages and turnips, which they raise in their fields; they make [222] use also of various roots of plants, fruits, nuts and berries out of the woods, by way of relish or as a seasoning to their victuals, sometimes also from necessity.

264 They commonly make two meals every day, which, they say, is enough. If any one should feel hungry between meal-times, there is generally something in the house ready for him.

[825] the grass with his head only above it, watching all around to see where the birds are building their nests, that he may know where to find the young ones when they are hatched.

2:Newcomb E-4,5 (1951-1952) 1956.
NM7 Delaware NM7

journeys in which corn was crushed into a meal, "or roasted in hot ashes, then crushed." To this maple sugar was added. This mixture could be stirred in water and boiled or could be eaten dry without cooking.[65] Adams, a Delaware and historian of his people, added that "they carried very simple food," parched corn pounded into a brown meal, sweetened with maple sugar, and mixed together with bear's lard.[66]

Water was the principal drink although various fruits and nuts were sometimes added. They "prepared a kind of liquor like milk by gathering a great number of hickory and black walnuts, dried and crushed them. Then they took out the kernels, pounded them as fine as flour, and mixed this with water so that it looked like milk and was almost as sweet."[67] Both Kinietz' and my informants (O.A., M.B.) held that their ancestors had regular meal times. Penn said that "they eat twice a day, Morning and Evening."[68] Men and women apparently ate together but children ate separately (O.A.). All of my informants stressed the fact that in the past an individual could eat anywhere in the village, and that everybody shared what food was available.

Food taboos. — It is unlikely that there were any general, culture-wide food taboos in early historic times. Certain foods may have been denied to an individual by his guardian spirit, but this is merely a supposition. Not even the animals symbolic of the phratries were taboo. Heckewelder, however, noted a taboo on the rabbit, identified with a culture-hero. He said that the Delawares, among other tribes, avoided the horse, dog, wildcat, ground hog, panther, fox, muskrat, and wolf;[69] De Laet, however, quoting Henry Hudson, described a "fat dog" which was butchered for a feast.[70] Rather than emphasize the few things that were not eaten by the Delawares, it would be more in keeping with the facts to state that the Delawares made relatively complete use of the edibles available to them, except rabbit and ground hog. Their tastes were catholic and were only slightly blunted by socioreligious proscriptions.

Delaware Economics

Although the methods by which and the persons by whom the need-serving goods were processed, distributed, and consumed are properly an aspect of social organization, it probably contributes more to an understanding of Delaware technology to discuss them under the heading of economics.

Division of Labor

The division of labor among the Delawares, as is true of cultures with analogous means of production, was predominantly sexual in

[65] Zeisberger, 1910, p. 22.
[66] Adams, 1905, p. 8.
[67] Kalm, 1937, I: 269.
[68] Penn, 1912, p. 233; Luckenbach, 1938, p. 599, agreed on this point.
[69] Heckewelder, 1881, pp. 251-52, 196; Zeisberger, 1910, pp. 132, 140.
[70] De Laet, 1909, p. 49.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

pouch or a beaver-pouch or one decorated with coral, made by the women. Sometimes they have a buffalo horn, from which a pouch, made possibly of tanned deer-skin, depends. In the pouches they carry tobacco, fire materials, knife and pipe. Sumac is generally mixed with tobacco or sumac smoked without tobacco, for but few can stand smoking pure tobacco. Their common conversation turns upon hunting or the news of the day. Matter that has no foundation in fact may be drawn into conversation, and even though all may be aware of this, the narration continues uninterrupted. They may laugh now and again but they will listen attentively. No one interrupts another. When one has finished another begins. They never put any one publicly to blush; they are polite to each other and enjoy being politely treated. They like to be regarded as worthy people even though they may be the opposite. They are pleased to know that they are liked. When a guest comes into a house, food is placed before him; that comes before anything else. If the guests are from a distance and very good friends, the whole kettle of food is set before them, they are given dishes and spoons and allowed to help themselves first to as much as they wish. The guests having partaken of the food, pass the kettle back to the people of the house. They live very simply. Meat, corn, gruel, corn-bread, are the principal articles of diet.[220] In lieu of meat, various dishes are prepared with corn, or Sopan, milk and butter are used. They like to discuss affairs of state and communicate their opinions. In fact they are more ready to discuss such matters in course of visits than in the Council House, for there they prefer to let the older people speak. Occasionally visits are made with the purpose of discovering the opinions of others; in a chief's home all manner of reports, true and false, furnish material for discussion. The women speak of their work, their plantations, the pouches, bags, baskets, carrying bands they have made, many of them though not all smoking tobacco. Stories are carried by women from house to house; they are so often manufactured that if men, having listened attentively to some tale, hear that it originated with a woman they will give it no credit until confirmed by some more reliable authority.

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

533 787 796x [276] who desire it to smoke until the next man is ready to commence. At this time also it is considered proper for the people to enter or leave the Big House, which is not permitted while the actual ceremony is in progress. When the turtle rattle has thus made the round of the building and gets back to its starting point, the meeting is brought to a close. This is usually along toward morning, the exact time of course being dependent on the number who have sung their visions, and on the length of the intermissions.

CONCLUSION OF RITES

252 796x Now, when the man who started the ceremonies begins to dance, that is a signal for two of the women *a'ckas*, or attendants, to go out and pound corn for hominy or meal, and two of their men colleagues cook it in the kettle hanging on the pole, so that it is ready when the turtle has made its rounds and the meeting is about to close. Then the repast 264 796x of hominy or corn mush called *sä'pan* is

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

distributed, and the speaker says, "We will now pray twelve times," so twelve times they cry "*Ho-o-o!*" as a prayer. Then they feast, using musselshells from the river as spoons, and finally the speaker dismisses them with the words, "This is all for tonight; tomorrow night we will meet again."

264 ●
796 ×

DEPARTURE OF THE HUNTERS

When the next night arrives, approximately the same performance is repeated; and the same the next, with little of interest occurring during the day; but on the fourth morning, the leader who has selected a man for chief hunter, gives him a yard of wampum as pay. This master of the hunt then selects as many assistants as he wants, and he and his crew all gather in the Big House, where they are served about noon with a feast prepared for the occasion by the women of the camp, and the attendants tie sacks of the food to the hunters' saddles.

224
796 ×
[436]

When they have finished eating, they

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

The attendants have a table near the tent of one of the woman *a'ckas*, and here they eat.

VALUATION OF WAMPUM

For ceremonial purposes the wampum (white) is held at one cent a bead, one hundred to the dollar. Before the meeting the people give a yard or so apiece, if they are able, to show their appreciation and to be prayed for, or subscribe money for its purchase and for the other things needed at the meeting. The wampum is afterward redeemed at the same rate and is kept to use again.

INDIAN COMMENTS ON THE CEREMONY

Some explanations and remarks concerning the annual ceremony, as furnished by the Indians themselves, may prove of interest here.

Julius Fouts (or Fox), the interpreter, remarks:

"When the Delawares complete this meeting, then they claim they have worshiped everything on this earth. God gave the Powers Above authority to

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

twelfth cry, they say, was heard by the Great Manï'to. 796×

Feast.—The people were accustomed to eat a light supper before going into the meeting; then about midnight the four attendants carried around baskets with boiled meat and corn bread, and in the morning, before leaving the Big House, a regular feast of venison was served in new bark bowls and eaten with new bark spoons especially made for the purpose. [264]

Final Address.—Before the meeting closed, the speaker again addressed the people, telling them to do right, and prayed that the hunters about to leave for the winter hunt might be successful, and that all might live to meet again. [537]

CONCLUSION OF RITES

In the morning after the ceremonies in the Big House were finished, the people filed out through the west door, circled about the building, and lined up, facing eastward, to the east of it. Then they raised their hands and cried "*Ho-o-o!*"

9: Kinietz E-4,5 (1938) 1946
NM7 Delaware NM7

+ = element present
− = element denied
(+) or (−) = source ambiguous
• = informant could not or would not say
§ = some, sometimes, or several
† or * = see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chipps	J. W.	W. T.	E. R.	W. L.
236												
237												
241												
244												
252												
254												
262												
Food, mode of living, etc.—Continued												
298. Vegetables introduced by whites				+	+	+		+	+	+	+	+
299. Wild rice				(−)		−		−	−	−	−	−
300. Have regular meals		−			+	−		−	+	+	+	−
301. Generally eat together (family)		(+)						+	−	+	+	−
302. Men and women eat together		(+)				+		+	+	+	+	+
303. Neat in their cooking			−	§	+	−		+	+	+	+	+
304. Several cooking modes		−	+		*+	+		+	+	+	+	+
305. Generally prefer well done			−	+					+	+	+	+
306. Commonly eat in the night						−		+	−	−	−	−
307. Eat every kind of fish		+	(+)			+		+	−	+	•	+
Hunting												
308. Use bow and arrow	+	+	+		+	+		+	+	+	+	+
309. Rifle and fowling piece		+	+	+	+	+	+	+	+	+	+	+
310. Blow gun for birds and small game								+	+	+	•	+
311. Deadfall for raccoon	+					+			+	+	•	+
312. Torches at night on water for deer						+			•	+	•	•
313. Fish with spears	+		−					+	+	+	+	+
314. With hook and line	+	+	−					+	+	•	+	+
315. By shooting with arrows	+		+						+	+	+	+
316. Hunt in large parties	+	+	+	+		+		+	+	+	+	+
317. Number in party	300	100				10-15		40-50		15	4	6-7
318. Any attendant ceremonies			*(+)	−		−		−		+	+	+
319. Under guidance of oldest or most expert			+	+		+			+	+	+	+
320. Any peculiar laws in hunting			+	+	•	−	•	+	+	+	+	+
321. When two are hunting and one kills animals, it is divided equally				(+)		+		+	(+)	(+)	+	+
322. Person who kills or first wounds animal entitled to whole when stranger appears						+						
323. to skin and half of carcass				+				+	+			+

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

staple of more northern tribes, wild rice, apparently never figured in the diet of the Delaware, although W. T. claimed that it did (299). Little use seems to have been made of grasses or greens, but there is no suggestion that this avoidance was the result of a taboo.

Information on the regularity of meals among the Delaware is not conclusive (300). Van der Donck reported no regular meals in the first period, Heckewelder the reverse in the second period; but both Johnston and Chipps in the third period stated there were no regular meal times. In the fourth period three informants claimed regularity of meals for their ancestors as well as themselves; whereas the fourth, W. L., said that even when he was a boy there was always something to eat for the grownups and they ate when they felt like it. Chipps said that they ate in the night as often as in the day, but the other sources and informants denied this and maintained that it was only the hunter or traveler who returned at night that received anything to eat (306).

Men and women usually ate together according to the reports from all periods (302). Both J. W. and W. L. in the fourth period stated that children did not eat with the rest of the family (301). At some meals the children ate after the adults, who left them the amounts and parts of the food that they should eat. The last meal in the day for children was about four or five o'clock. From then on until the next morning they could have only water.

The question of neatness in cooking is a relative one (303). Lindeström and Johnston did not think they were neat at all. Zeisberger, Heckewelder, and Chipps, on the other hand, said that cleanliness was an individual matter but that on the whole the Delaware were much neater than many other tribes. The difference between Indian and white methods of cooking in the centuries past was probably much greater than the difference between the two now.

Van der Donck reported in the first period that boiling was the only mode of cooking meat used by the Indians (304). Since this was contradicted by Lindeström who wrote at practically

14:Stewart E-5 (1936-1938)1944 NR13 Northern Paiute
Crow NQ10
Delaware NM7 ●
C
D
1111
785
796
●[264]

PEYOTE ELEMENT DISTRIBUTION LIST—(*Concluded*)

Element	Occurrences																					
	ST	KA	Kio	Com	Kio	SBT	Del	Del	Wa	Cha	Cr	Cr	Hid	Ute	Ute	Ute	Ute	Tew				
210. Who blesses water	+	+	+	+		+	+	• –	–	+		+	+	+	+	+	+	+	+	+	+	+
211. Woman makes circuit of altar before taking water outside	+	+	+		(+)	+		–	–													
212. Woman returns immediately with food and water	+	+	+	+	+	+	+	• –	• –	+	• +	• +	+	+	+	+	+	+	+	+	+	+
213. "Peyote breakfast"	+	+	+	+	+	+	+	• –	• –	+	• +	• +	+	+	+	+	+	+	+	+	+	+
214. Lined up in front of door, in order (from fire toward door)		+	+	+	+	+	+	–	–	+	• +	• +	+	+	+	+	+	+	+	+	+	+
215. Order: water, maise, fruit, meat		–	–	+	–	–	–	–	–	+	• +	• +	+	–	+	+	+	+	+	+	+	+
216. Water, rice, fruit, meat	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
217. Water, maise, fruit, candy		–	–	–	–	• +	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
218. Water, maise, meat, fruit		–	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
219. Parched maise in sweetened water		+		+	+	+	+	–	–	–	• +	• +	+	–	+	+	+	+	+	+	+	+
220. Candy also included in the breakfast	+	–	+	–	+	• +	–	–	–	–	–	–	–	–	• +	• +	• +	• +	• +	• +	• +	• +
221. Food blessed	+	+	+	+	+	+	+	• –	–	+	• +	• +	+	+	+	+	+	+	+	+	+	+
222. Wash before eating			–	–	–	–	–	• +		–	–	–	–	–	–	–	–	–	–	–	–	–
223. Paraphernalia put away after blessing	+		+	+	+	+	+	• +	• +	+	• +	• +	+	+	+	+	+	+	+	+	+	+
224. Before eating	+		+	–		+		• +	• +	+	• +	• +	+	+	+	+	+	+	+	+	+	+
225. Drum untied	+	+	+	+	+	+	+	• +	• +	+	• +	• +	+	+	+	+	+	+	+	+	+	+
226. Water from drum drunk	+	+	+	+	–	+	+	–	–	–	• –	• –	+	+	+	+	+	+	+	+	+	+
227. Water touched to body with stick, hands—"baptism"	+	+	+	+	–	–	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
228. Any remaining poured on or between crescents	+	+	+	–	+	• +	–	–	• +	–	• +	• +	+	+	+	+	+	+	+	+	+	+
229. Objects used to tie on drumhead touched to body	+	+	+	+		–	+	+	+	–	–	–	+	+	+	+	+	+	+	+	+	+
230. All parts of drum passed, handled	+	+	+	+		–	+	+	+	–	–	–	+	+	+	+	+	+	+	+	+	+
231. Leader's outfit taken out by fire chief	+		+			+																
232. Food passed clockwise	+	+	+	+	+	+				–	–	–	+	+	+	+	+	+	+	+	+	+
233. Replaced on floor between fire and door			?	+		+																
233a. Order before passing reversed				+		+																
234. Taken out by fire chief	+	+	• +	+		+		• –		–	–	–	+	+	+	+	+	+	+	+	+	+
235. After food taken out, all go outside, about 9 A.M.	+	+	+	+	+	+		• +		–	–	–	+	+	+	+	+	+	+	+	+	+
236. Sun greeted	+		• –	–	(–)	–																
237. Return to tipi to lounge, talk, smoke	+	+	• +	–	–	(–)	+	+														
238. Tipi dismantled, altar destroyed following meeting		• –	• +	+	–	+																

Comanche NO6
Delaware NM7

165. De 1: Ashes formed into an eagle in one small-moon variant (Petrullo, 78). De 2: Ashes piled on each side of fire to represent the lungs of Jesus. Also formed into a heart (Petrullo, 101, 181). Win: Ashes formed into a moon twice during the ritual and, in addition, formed into a heart twice, the "Morning Star" twice (the second time with lines across two points), a cross (by filling with embers the interspaces of the cross incised on floor), and finally a sun (Praus).

169. De 2: See note 163. Cr 2: By cedarman (Voget).

170. Cr 2: Four blasts on the whistle; then two songs are sung, the first being "fixed" (Voget).

171. WRS: Sometimes twice (Shimkin).

172. De 2: Special water song used to call for fresh water in morning (Petrullo, 93).

173-174: Com and No C: Water handed into lodge by women; put in position by fire chief (Hoebel). Kio: Woman once observed blessing water at midnight (Noon).

176. W-P: Cedarman only sprinkles cedar on fire; no prayer.

177. Ab S: Swings water bucket four times over fire on which cedar has been sprinkled (Voegelin).

180. Cr 1: Drummer both smokes and prays (Voget).

182. Gos: To moisten "mother earth" (Malouf).

186. Cr 2: Makes circuit of room after removing water (Voget).

187. Ab S: Drum and staff were lying beside the leader; he picks up staff at this point and hands it to man on his left, while he goes outside with whistle (Voegelin). Win: During drinking of water at midnight, staff placed upright in hole just west of incised horseshoe, in front of leader (Praus).

188. Win: Drummer goes outside after paraphernalia placed (Praus).

193. Win: Only individual fans used after midnight (Praus). Kio: Only fans (Noon).

194. K-A: No urging; each is expected to be his own judge (McAllister). Kio: Depends on leader and age of those to whom he is talking (La Barre). Cr 1: "Chief tells them to eat all they wish, but it is up to the individual. Free will, you know. He does not coax to fill them up, or not to" (Voget). Gos: Urged to eat as much as desired (Malouf).

195. Kio: Depends on leader and age of those to whom he is talking (La Barre). Ute: In "old Sioux way" devotees urged not to eat too much; usually eat only four buttons.

196. Kio: As designated by leader (La Barre). De 2: Road man usually announces that anyone wishing to pray through a cigarette may do so after midnight, but some leaders do not approve of individual prayers (Webber).

197. Kio: As designated by leader (La Barre). Kic: Exceptional. Only when woman is close friend of family of person being treated. Spiritual value of prayers of friends is greater (Noon).

198. W-P: For special individual prayers, leader rolls the cigarettes, to which he adds ground sage leaves. See note 57 Ab S.

201. De 2: Road chief lighted and puffed cigarette before handing it to individual for his prayer; then this chief puffed it and prayed following individual (Petrullo, 93). Cr 2: It might be handed to anyone (Voget).

202. No C: Instead of to cedarman, butt handed to fire chief, who blows four puffs toward altar (Hoebel).

205. Kio: Procedure not rigid. Leader may run this differently at each meeting (La Barre). W-P: Leader occasionally but not usually prays following individual prayers.

206. Kio: May leave between a man's four songs, if gets leader's permission. Prescribed etiquette for passing before smokers and eaters (La Barre). Cr 1 and 2: Permissible to leave any time, if necessary (Voget). Gos: No one left during songs, but several went outside during prayers in early morning (Malouf).

207. De 2: Fixed water call in morning for fire chief to bring pail of fresh water, replacing that which had been in meeting all night. (Petrullo, 93, 102). All blessings by road chief in Big Moon variant (Webber; Petrullo, 102). Win: No water brought into meeting in morning (Praus). Gos: See note 265a.

209. De 2: See note 207.

210. De 2: Road chief blesses water (Webber).

212-213. De 2: No peyote breakfast (Petrullo, 94). Peyote breakfast present in all Big Moon variants (Petrullo, 157). As a rule, at "Wilson way" meeting no peyote breakfast served; instead candy, refreshments served, especially if among rich Oklahoma Indians (Webber). Win: